

THE OLD
NON-CONFORMIST,

Touching the Book of

Common-Prayer,
AND
CEREMONIES.

Unto which is annexed the Reasons why Scotland
refused the Book of Common-Prayer.

J. E.
Superior
optim.

At vos

*Dicite pontifices, in sacris quid facit anrum?
Quid juvat hos templis nostros immittere mo-
res? Pers. Satyr. 11.*



LONDON,

Printed and are to be sold by H. C. in Popes-
head-Alley, 1660.



Reader,

Having by me an ancient piece,
entituled, An abridgement of
that book which the Ministers
of Lincoln Diocesse deli-
vered to his Majesty King James, the
first of December last, being the first part of
an Apology for themselves and their bre-
thren that refuse the subscription and con-
formity which is required, printed in the
year 1605. ---now 55 years since:---I had
thoughts of giving thee the whole piece, now
long since out of print, & as worthy perusal
as any thing I ever read of that nature; But
considering persons that need information in
this matter, are generally such whose many
occasions admit not larger discourses, I
have taken some pains to abridge their a-
bridgement:--taking in the sum as may best
accommodate to the present season, hoping
my pains will be acceptable to the greatest
A 2 love

To the Reader.

lover of the *Service-Book*, for it discovers a many faults & those no small ones) which be that resolves to retain may do well to amend -- The latter part, which they call a *short Table*, is word for word as themselves leave it us, something also shortly we have added out of that wel-known peice, *Smc & ymnus*, famous for the eminent, godly and learned Authors of it, and especially for its own worth:--- Sure this light is too great to be eclipsed by a few dark-Lanterns, & the arguments never to be answered, unless as not long since I heard *Episcopacy* asserted from a *Pulpit* thus, *Jesus* had one Angel at his head, another at his feet, but, there is *Prelacy* in Heaven, Ergo, *Episcopacy* must be in the Church:----*Risum teneatis amici*:---

Farewell.

T H E



THE OLD
Non-Conformist

Touching the Book of
COMMON-P R A Y E R.

MAfter Stephen Marshal, Mr. Ed: Callamy, Tho. Young, Matthew Newcomen, and William Sparrow, tell us in their *Smeectymnus*, Page 5. that the first and purer times knew *no stinted Liturgy*, as appears from *Tertullian*, who tells us the Christians of those times did pray *Sive monitore quia de pectore*, without any prompter but their own hearts; *Austin* also telleth us, *Liberrimum est, It is free for us to ask the same things in the Lords Prayer, aliis atque aliis verbis:----Sometimes one way, and sometimes another*, and *Justin Martyr* tells us, *He who instructed the people prayed according to his ability: (p. 7.)* Yet have some Bishops blasphemed the spirit of prayer, and many able learned, conscientious Preachers have been molested and suspended for letting the constant flames of their fixed conceptions mount up from the Altar of their zealous heart unto the Throne of grace:--- (p. 8.) Their tongues also have raged against this way of prayer, have sealed up the mouths of Ministers for praying thus in publick, and imposed penances on private Christians, for praying thus in their families, and compelled them to abjure this practise, endeavouring with raging violence to banish this divine Ordinance from our Churches and

and dwellings, professing in open Court, it was fitter for *Amsterdam* then for our Churches:---as did Dr. *Corbet*, Mr. *Nesbit*, and all this in behalf of that book of Common-prayer, the original whereof is published in that Proclamation of King *Edward the sixth*, (p. 9.) which they so rigorously pressed, to the casting out of all that scruple it, or any thing in it, to the (almost) jutting out of the preaching of the Word, and conceiving prayer altogether, --- which yet was taken out of models from *Rome*, and hath since the first compiling of it suffered alteration to the worse, and to symbolize with the *Papish Masse*, as that the Pope himself was willing to have it used, if he might but confirm it:--- for the end of it was, on purpose to bring the *Papists* to our Churches, but rather it hath brought many of us to them, not any of them to us: Because many things therein contained, are stumbling blocks, before the feet of many:--- such as these: The clogging it with Ceremonies, the often, and impertinent reiterating of the Lords Prayer, the ill translation of the Psalms, and of the Scriptures, the many phrases in the prayer that are liable to just exception, and whereas the Minister, by the Scripture, is the peoples mouth to God; this book prescribes Responsaries to be said by the people, some of which are unsutable to what the Minister pronounceth, some of them savour of tautologies, some are made to be so effectual; to the prayer, as that all which the Minister saith, is no prayer without them; as in the Lettany:--- (p. 10.) Again it is too much idolized, as that it is accounted the only worship of God, and is made the upholder of an unpreaching Ministry, and is cryed up to the hight, so that some are not ashamed to say, *that the wit of men and Angels cannot mend it, and that it is a sufficient discharge of the Ministers duty, to read this book*: ---

*Abbots Church
forsakers.*

The end of its first use was not to tie Godly men from exercising their gifts in prayer, but the old *Papish Priests*, that by a seeming return to our religion did through indulgence retain their places; from returning to the old *Masse*, which yet did hinder Ministers (that had the gift of prayer in an abundant measure as well as of preaching) p. 10. In Bishop *Wrens* daeys,

layes, who forbid all use of conceived prayer in the Church:
— So much they —

Out of the *Lincolnshire Ministers Apology*
delivered to King *James*, for themselves and
their brethren, refusing subscription, and
conformity to the book of *Common-prayer* and
Ceremonies, Printed in the year, 1605.

The first Exception to the book of Common-prayer is *Except. 1.*
from the order it appoints, for the reading the holy
Scriptures.

First, Appointing the greatest part of Canonical Scripture *Argum. 1.*
to be left out in the publique reading, in the Congregation:
namely both books of the *Chron.* almost the whole book of
the *Reve.* and above 100 Chapters more, *are to be read* at no
time, either for first or second Lessons, or for Epistles, or Go-
spels.

This is contrary to the word of God; for 1. It is one de-
gree of taking (*Rev.* 22. 19.) from the words of Gods book, to
order so much Scripture to be omitted in the publick rea-
ding;—2. The whole Scripture, and every part of it some-
times edifies the Church, as the second book of *Chronicles*,
and those Chapters of *Exodus & Ezekiel* which the book or-
ders not any time to be read, then only when the people are
not present to hear them:—3. Sundry Scriptures omitted,
are fitter to edifie Gods people in many points of faith, then
any that are to be read, as the Genealogies, mentioned *Mat.*
1 & *Luke* 3. demonstrate Christ the promised seed, *Solomons*
song the mutual love betwixt Christ and his Church, therefore
called *the most excellent song*, what the state of the Church is
to be in this last age of the world, who is Antichrist, his rising
and fall, and the glory of the new *Jerusalem*, those Chapters
of the *Revelation*, never read, much more in 727 Chapters or there-

thereabouts, either allwayes omitted, or to be read only upon working dayes when few can hear them ; 4. This hinders many that will not, and all such as cannot read, in the probable way of *searching the Scriptures which testifie of Christ* ; 5. It obstructs the peoples profiting, by preaching their non-continuance with the Scriptures quoted, falling in such Scriptures as they may not hear publicly read ; 6. The Church of the Jews before Christ, the Primitive Church, next succeeding Christ and his Apostles, and the best reformed Churches at this day, neither did nor do, command the leaving any part of canonical Scripture to be unread ; --- 7. The judgement of the Godly learned is expresse against it. *Irenaeus, Austin, Chrysostome, Jewel, D. Fulk, Zeppernus*, and others, their testimonies at large, but here omitted.

Argum. 2. Secondly, The Book of Common-prayer gives too much honour unto the Apocriphal Books; First, It commands many of them to be read in the Congregation for first lessons. — Secondly, It appoints them to be read under the name of the holy Scripture of the old Testament, without any note of difference from the canonical, and commands the story of *Susanna* to be read under the name of *Daniel* the 13. Thirdly, It appoints them to be read in so great a measure for their proportion, as the canonical Scripture of the old Testament, for of the canonical Chapters in the old Testament being in all 779. or thereabouts, are read only 592 or thereabouts: and of the Apocriphal Chapters being in all 172 or thereabouts, are read 104. or thereabouts: Fourthly, It commands them to be read on the greatest Holy-days, when the Church assemblies usually were fullest: 5. when an Holy-day on which one of the Apocripha is to be read falls on such a day on which the calender appoints a canonical Scripture, it commands that the canonical shall give place to the Apocriphal: Sixthly, It appoints many of the Apocriphal Chapters to be read twice in one year, and some thrice, so it doth not one of the canonical Chapters of the old Testament; Seventhly, It appoints the Apocriphal books to be read, as reading more to edification, and such as may lesse be spared then those Chapters of the canonical

canonical that are omitted, as *Wisdom* 3. 6. 9. 12. 19. *Ecclesiasticus* 15. 19. 21. — 23. 25. 29. 39. 44. This is contrary to Gods word; For 1. not the Levites, nor Christ, or his Apostles, read, or interpreted any other then the canonical Scriptures, for instruction of the Church: --- 2. The holy Scriptures are given by inspiration of God, 2 *Tim.* 3. 16, 17. and are able to make perfect in doctrine and mannes; 3. Christ is the teacher of the Church, and no writings may be appointed for its use, but such as are indited by his Spirit, *Mat.* 7. 15. Fourthly, Neither the old Church of the Jews, nor the reformed Church at this day, use any but canonical. — Fifthly, the error who account these canonical Scripture, is hereby confirmed, the council of *Carthage*, *bellarmine*, and *Gregory Martin* instanced in, here omitted.

Sixthly, Sundry of the *Apocryphal* chapters that are thus appointed to be read, do contain manifest errors and corruptions. In the 1. of the chapters of *Tobit* [f] appointed to be read, an Angel is reported to have said that he was of the tribe of *Nephthali*, & of the captives that dwelt at *Niniveh*, [t] sundry times, and answereth to the name of *Azarias* *Tobies* brother or kinsman, which name also he is said [u] in another place of the same book to have given unto himself, as if he had been of the kindred of *Ananias* the great, and one of *Tobias* brethren or kinsmen. In another place of the same book which is [x] appointed to be read the Angel is said to have directed *Tobit* to cure his fathers blindness by anointing of his eyes with the gail of that fish, the liver whereof he had y before prescribed for the driving away of Devils. In the 2. same chapter old *Toby* is said to have given thanks for restoring of his sight in this form; Blessed art thou O Lord, and blessed be thy name for ever, and blessed be all thine holy Angels: In a 3. another the Angel is reported to say that b Alms doth deliver from death, and doth purge all sin and c that he did bring to memory their prayer before the Holy one, and that d he was *Raphael* one of the seven Angels which presents the prayers of the Saints.

1 *Tob.* 7. 3.

2 *Oct.* 1. 2.

3 *Tob.* 7. 8.

4 read Oct. 1.

5 1 *Tob.* 5. 1.

6 1 *Tob.* 11. 3.

7 x *Oct.* 1. 3.

8 y *Tob.* 6. 7.

9 and 8. 2. 3.

10 z *Tob.* 11. 11.

11 read *Oct.* 1.

12 a *Tob.* 12. read

13 *Oct.* 1.

14 b *Ver.* 2.

15 c *Ver.* 12.

16 d *Ver.* 15.

17

18

19

20

21

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30

These and sundry others are apparent corruptions in that book,

B

ard

and so taxed by Junius, Lubbertus, D. Whitakers, D. Abbots, D. Willet, and others.

In the book of Judeth which is wholly appointed to be read the [f]act of Simeon in murdering the Sichemites is commended and Judeth [g] prayeth that God would blesse and work with her i.e. She dressed and tricked her selfe that she might allure Holofernes with wantonnesse, [i] and prayed God that he might be- come with the mires of his eyes in her, and that God would make him with the lips of her love. She [k] uttered willingly and willingly many lies, and in all this is commended by the au- thor of that book. All these and some others in that book are ma- nifest and name all errors and so have been observed to be by Junius Lubbertus professor of divinity in the University of Fran- cker in Franca, &c. Divines that conferred with Campion in the tower, D. Altons Dean of Winchester, D. Willet, and o- thers.

In [l] one of the chapters of the book of Wisdom appointed to be read twice every year, it is said that [m] the children of ad- ulters shall not be partakers of the holy things, and the seed of the wicked beed shall be rooted out, and [n] that if they dye hastily they have no hope neither comfort in the day of tryall, for horrible is the end of the wicked generation, And in [o] another chapter of the same book, that the ballard plants shall take no deep root, nor lay any fast foundation. For though they bud forth in the branches for a time, yet they shall be shaken with the wind, for they stand not fast, and through the vehemency of the wind they shall be rooted out.

All which is judged to be a bloody sentence and censure against all that are born in bastardie, both by Zepperus and D. Abbots.

In [p] one of those chapters of Ecclesiasticus that are [q] read, it is said that the fear of the Lord was made with the faithful in the mothers womb. In [r] another we are forbid ten to give almes to any ungodly man. In [s] another wisdom (the Son of God) is said to have been made and created from the begin- ning. In [t] another it is said if thou wilt thou shalt observe the Commandements and testifie thy good will; he hath set

water

p Eccl: 1. 15.
q Ose: 24.
r Eccl: 12. 5.
read Ose. 31.
s Eccl: 24. 11.
t Eccl: 12. read Nov. 7.
u Eccl: 15. 15.
v Eccl: 16. read Nov. 2.

water and fire before thee stretch out thine hand to which thou wilt. In [u] another it is said of Elifens that his body did prophesy after his death. All these and other corruptions are produced to be in those chapters of Ecclesiasticus (which are appointed to be read by Calvin, Junius, D. Whitaker, Rainolds and others.

u Eccl. 48. 13.
read Nov. 18.

In the first of Baruch it is said that the Caldeans burnt Jerusalem with fire the same year and month and day that they took it. Which is contrary to that which the Holy Ghost hath written in sundry places, as both Junius and Lubbertus have observed. Other errors are also noted to be in this booke (which yet is wholly appointed to be read) by Junius, D. Whitaker, D. Waller and others.

In the history of Suttan which is appointed to be read under the name of the 13. chap. of Daniel, there Jews in Babylon [x] x Vers. 5, 23. are said to have had Judges of their own, and power to put offenders to death. And [y] Daniel is said to have been a y Vers. 45. young child when he executed judgement upon the two false witnesses, which was z¹ in the dayes of Astyages, immediately before z Vers. 65. the reign of Cyrus, and [a] this is said to have been the means whereby Daniel grew famous. All which doe evidently prove a Vers. 64. this story to be fabulous and untrue, as is also observed by Junius, Lubbertus, D. Fulk, D. Whitakers, D. Willet and others.

Seventhly, The reading of Apocryphical books, are decryed by D. Whitaker, Justin Martyr, the councill of Hippo, B. Jewel, D. Humfry, D. Fulk, and many others cited at large, omitted here.

Thirdly, The Book of Common-prayer appointeth such a translation of the holy Scripture to be read in the Churches, as For the profit of the Church. leaveth out of the text sundry words and sentences of divine inspiration, the title of the Psalms, these words, *Higraion Seleb*, the last words of the 72 Psalm, and these words, *Praise ye the Lord*, 17 times omitted; In the Lord's prayer, *Thou art the Kingdome, and the power, and the glory*, omitted, after the example of the Porith Missal, in the first Commandment, these words, *which brought thee out of the Land of Egypt*, out

a First Sunday
after Epiph:

b Epist. on
Monday be-
fore Easter.

c Epist. on All
Saint.

Argum. 4.
d Gospel on
Monday be-
fore Easter.

of the house of bondage, omitted, in the Epistles and Gospels words are let out, to the changing or obscuring of the sense or the holy Scriptures, as appears [a] *Coloss.* 3. 12. These words *holy and beloved*, [b] *1a.* 63. 15. this word *from*, [c] *Revel.* 7. 9. these words, *and kindreds*, with divers others, expressly contrary to the word of God, *Mark* 14. 12. these words, *and when he thought thereon*.

Fourthly, The Book of Common-prayer appointeth such a translation as doth add words and sentences to the text, as part of the text, and without any note of distinction from it, and that sometimes to the changing or obscuring of the meaning of the Holy Ghost; — as in *Psal.* 2. 12. this word *right*, is added, *Psal.* 13. 6. these words, *Yea I will praise the name of the Lord most high*; *Psal.* 4. 8. this word *oyle*, is added, *Psal.* 14. three whole verses added, 5, 6, 7. *Psal.* 22. 1. these words added, *look upon me*, *Psal.* 22. 31. this word, *my*, *Psal.* 39. 12. these words, *fretting a garment*, *Psal.* 132. 1. these words, *Neither the temples of my head to take any rest*. *Psal.* 134. 2. these words, *even in the court of the house of our God*; *Psal.* 136. the last verse is wholly added, *Psal.* 147. 8. these words, *and hear for the use of men*, — with divers others in the Epistles and Gospels, which might be added; as *John* 1. 4. these words, *that ye may rejoyce*, are added, in the Epistle on St. *Johns* day, *Rom.* 12. 7. these words, *not only before God, but also*, in the Epistle on the 3. Sunday after Epiph: *Jer.* 23. 5. these words, *which wisdom*, in Epist. on the 25. Sunday after Trinity, *1 Tim.* 4. 5. these words, *be sober*, in Epist. on *Lukes* day; *Matth.* 2. 6. these words, *unto me*, in Gospel on Epiph. *Matth.* 9. 25. these words, *damsel arise*, Gospel on the 24. Sunday after Trinity, *Mark* 10. 40. *Mary Salam*, this word *Mary* is added, Gospel on Tuesday before *Easter*, *Luke* 16. 2. these words, *and no man gave unto him*, Gospel on the first Sunday after Trinity, *Luke* 19. 42. these words, *thou wouldst take heed*, Gospel on tenth Sunday after Trinity; *Luke* 24. 36. these words, *it is I fear not*, Gospel on Tuesday in *Easter* week, all which is expressly forbidden, *Deut.* 4. 2. *Rev.* 22. 18. and disallowed by our best Divines, here omitted.

Fifthly,

Finally, The Common-prayer book binds us to a translation which is absurd and fen clefte: -- As *Psal. 58. 8. Or ever our pitie made hot with thorns, so let indignation vex him, as a thing that is raw; Psal. 68. 30. When the company of valiant men and the multitude of the mighty are scattered abroad amongst the beasts of the people, so that they humbly bring praise to thee, and when he hath scattered the people that delight in warre: Psal. 72. 6. He shall come down like rain into a fleece of wool.* -- with divers other places; as *Isa. 63. 1. which is as Eph. 4. 6.* In the Epistle on Munday before Easter, *Rom. 12. 2. Be you changed in your shape;* in the Epistle on Sunday after Epiph. *Eph. 3. 15. Father of all that is called father in heaven and in earth;* In the Epistle on the 16 Sunday after Trinity, *Phil. 2. 7. But Christ was in the shape of God, and was lowed in his apparel as a man.* In Epistle on last Sunday in Lent; *Eph. 5. 13. Whatsoever is manifest that same is light;* In Epistle on 3 Sunday in Lent; *Luke 1. 36. This is the first month which is called barren;* in the Gospel on the Annunciation; *Luke 11. 17. And one house doth fall upon another,* Gospel on the 3 Sunday in Lent: Whereas first, the word ought to be read, so as it may be understood; secondly, such passages lessen the peoples reverence to the word; -- thirdly, learned men upon this account have blaxed the Rhemish translation, as D. Fale, D. Withers, D. Bulky, D. Whitaker and others.

Sixthly, It binds us to a translation that perverteth the meaning of the Holy Ghost, by a false interpretation of the Text: -- as *Psal. 17. 4. Because of mens words that are done against the words of my lips, for, concerning the works of men by the words of thy lips; Psal. 18. 26. this which the Prophet speaketh of God is applyed to men, with the froward thou shalt earn frowardnesse: Psal. 30. 12. Every good man for my glory in my tongue: Psal. 105. 28. They were not obedient to his word, for they were not disobedient; Psal. 160. 30. Finens prayed, for, he executed judgement; Psal. 107. 40. Though he suffer them to be all intreated through Tyrants, for, He putteth contempt upon Princes: Psal. 125. 3. The rod of the ungodly cometh not into the lot of the righteous, for, It resteth not upon it: -- and in many*

many other places, as *Isa. 63. 11. Israel remembered, for; God remembered.* In the Epistle Munday before Easter, *Matth. 1. 18 When his mother Mary was married to Joseph, for, was betrothed to Joseph.* In the Gospel on the first Munday of Christmide, *Matth. 27. 9. When they bought of the children of Israel, for, whom they of the children of Israel valued.* In the Gospel, Sunday before Easter; *Luke 1. 28. Haile full of Grace, for, Haile thou art freely beloved.* In the Gospel on the Annunciation, *Luke 1. 46. He hath regarded the lowliness of his handmaid, for, the low estate of his handmaid, in magnificat, Luke 2. 43 and his father knew not of it, for, and Joseph knew not of it: John 1. 1. And God was the word, for, and the word was God.* In the Gospel on Christmas day, *Rom 12. 13. Not in eating and drinking, for, not in gluttoning and drunkenness.* In Epistle on first Sunday in Advent, *1 Cor. 9. 27. Least I should be cast away, for, least I should be blame worthy.* In Epistle on Sepulture Sunday, *Gal. 4. 25. Mount Sion now bordereth upon the City that is now called Jerusalem; for, passeth Jerusalem that now is.* In Epistle the first Sunday in Lent: *1 Pet. 3. 20. When once the long-suffering of God was looked for, for, when once the long-suffering of God looked for.* In Epistle on Easter Eve. Contrary to the Scripture to deal thus with the Oracles of God: *1 Pet. 11. 30. 6. 1 Pet. 11. Our best Divines have for as small corruptions as these, blamed the Vulgar Latine, and Rhemish Translations, and condemned the council of Trent* for binding to the reading of the vulgar Latine, as *Calvin, Binkely, Whitaker, Rainolds, Willet, and others.*

a In Epistle on first day in Lent.

Argum. 7. b Gospel on first day in Lent.

c Epistle on first Sunday in Lent.

f Gospel on first Sunday in Lent.

Except. 2.

Seventhly, It misapplyeth the Scripture to the countenancing of false doctrine, *Rev. 14. 1. 5. is applied to those children whom [a] Herod murdered; In Epistle on Innocent day, to Joel 2. [b] Matth. 6. [c] 2 Cor. 1. 6. [d] Matth. 4. are all applied to the Lenten Fasts. 1 Pet. 3. 17. 22. is applied to the time of Christs abode in the grave, in Epistle on Easter Eve: Rev. 17. 12. is applied to a created Angel; In Epistle on Michaelmas day.*

Secondly, So it commands the use of such Ceremonies

are contrary to the Word of God, as Surplices, Crosse in
 kneeling at Communion, and such like.

Argument. 1. humane inventions abused to idoltry may
 be retained in the services of Christ, because it is contra-
 ry to Gods words---which is the first Argument against Cere-
 monies--- 2. If it, by the second Commandment all provoca-
 tion on ritual fornication, is forbidden; as the 7. doth
 forbid which is carnal.

Secondly, By the commandment and direction God hath
 given in his word to [a] separate our selves from Idolaters,
 and be as unlike to them as may be, especially in their Reli-
 gious observations and Ceremonies: [b] to abolish not onely
 all idols, but also the Ceremonies and instruments of idola-
 try, and that so as we may best shew [c] our utmost detestati-
 on to them, and [d] root out the very memory of them, to
 cast away such things as had a good origin and use (if
 they be not still necessary or commanded of God) when once
 they are known to have been defiled by idoltry, or abused
 unto it.

Thirdly, By the equity and reasons of these Commande-
 ments which we find set down in holy Scripture; —————

First, The [f] detestation which the Lord our God (being a
 jealous God) beareth unto idoltry, and all the instruments
 and tokens thereof, as unto spiritual whoredome: g] Second-
 ly, That we cannot be said sincerely to have repented of the
 idoltry or superstition, whereby we, our forefathers have pro-
 voked the Lord, [i] unless we be athamed of and cast away
 with detestation all the instruments and monuments of it: —
 Thirdly, That we shall be in danger to be corrupted in the
 substance of Religion and purity of doctrine, and even to fall
 back again to idoltry, if we conform our selves to idolaters
 in their ceremonies, and retain the monuments of their super-
 stition, yea if we shew not all detestatiō unto them: Fourthly,
 that our [k] holding of conformity to Idolaters in their cere-
 monies (wherein they repose the greatest part of their Religi-
 on) will be a special means to harden them in their supersti-
 tion---Fifthly, That seeing the Pope is revealed to be
 that

a Lev. 18. 3, 4.
 & 19. 27, 28.
 Exod. 23. 24.
 2 Cor. 6. 14.
 18.

b Gen. 35. 24.
 Numb. 30. 52.
 Deut. 12. 2, 3.
 1 King. 23. 4.
 c Deut. 7. 25,
 25. 1 Cor. 14.

12.
 d Exod. 23. 13.
 Deut. 13. 3.
 Zach. 13. 2.
 e Levit. 25. 1.
 2 Kings 18. 4.
 f Exod. 20. 5.
 g 2 Chro. 23.
 15. Ita. 1. 29.

i Deut. 7. 4.
 27. 25. Iude 2.
 13. Gal. 2. 5.

k Zech. 16. 14.
 2 Cor. 8. 10.

and great Idolatry and his Idolatry troubleth the Church
 is diuine more then any other, and our people conuerse
 more with Papists, then with any other Idolaters, there is
 more danger in retaining the Ceremonies, and reliques of
 Popery then any other Idolatry whatsoeuer.

Fourthly, By the judgement of the Godly learned of all
 Churches and Ages, who have constantly taught and given tes-
 timony to this truth, *That Christians are bound to cast off the
 Ceremonies and religious customs of Pagans, Jews, Idolaters, and
 Hereticks, and carefully shun all conformity with them therein.*

———— Here are many pertinent and notable Quotations of
 Godly and learned Divines, Ancient and Modern, Forraign
 and English which we omit all, centring upon these four
 things.

First, That those laws we have alledged out of the old Te-
 stament against the monuments of Idolatry, doe bind us as
 much as they did the *Jews*, and from them they conclude as
 we have done, that all reliques of popish and heathenish su-
 perstition are to be banished out of the Church of Christ.

Secondly, That *Hezekiah, Josiah*, and the rest of the Godly
 Kings of *Judah*, which shewed most zeal in abolishing those
 things which had been abused to Idolatry, did no more then
 they were bound by the Law of God to doe, and that from
 their example, the argument holds strong against the monu-
 ments of Idolatry now, because all Christians are bound to
 imitate their zeale therein.

That the retaining of Popish Ceremonies will certainly be
 a means to indanger the doctrine that we professe, and to
 bring the people back again to Popery.

Fourthly, That the retaining of the Ceremonies of Idola-
 ters, will cause them to insult over our Religion, as if it could
 not stand without help from them, and to harden them in the
 liking of their own Idolatry.

Fifthly, By the experience of the great hurt Ceremonies
 have done & do daily in the Church, they may not be retain-
 ed; first, some of the learnedest of our English Papists, have
 by this Argument justified their Church and Religion, *that*

we have borrowed our Ceremonies from them, and the superstitious multitude doe usually defend the blessing of themselves with their crossing their breast and forehead by our crossing of children in baptisme; secondly, that in our Church the purity of doctrine hath been already dangerously corrupted by such as have been the most hot maintainers of our conformity with Papists and Ceremonies, instances in both these given but omitted.

Sixthly, The judgement and practice of the Papists themselves deny us to use them they account it a shame for Christians to give to their children such names as the Heathen were wont to give, they are very precise in shunning all agreement with us in the least things that concern the profession of our Religion, and we ought to learn of our adversaries in this case, and be ashamed that they should shew more zeale for error, then we for truth:—thus much for Ceremonies in general, let us consider the three in question.

First, The Surplice is notoriously known to be abused by the Papists to superstition and idolatry, for in all hallowed vestments belonging to their Priests, it is well known that the Papists do put great superstition, and calleth them *pieces of armour wherewith the Bishop or Priest must be harnesssed that will fight against the spiritual wickednes*:—and when the Bishop useth to hallow any of them, prayeth thus; *That the Priest wearing this holy vesture may deserve to be shielded and defended from all the assaults and temptations of the wicked spirits*. Dr. Abbot calls all the Priests garments whereby they are distinguished from the rest of the Church, *a special part of the character of the clergy*, and the Surplice is one of their Priests garments, *without which no Priest may say service*.—It is one of the vestments without which neither the water, nor bells, nor ought else can be hallowed, which made Mr. Latimer to say when the Surplice was pluckt from him in his degradation (as we find him cited [a] by D. Humphrey) *now can I make no more holy water*: Yea, it is evident by the constant form of degradation used in the Church of Rome, that no one vestment was so proper to their Priesthood as the Surplice, for it is en-

Disand: Rationall divinit lib: 3. cap. 1.

Antighordeman lib. cap. 11. sed. 25.

a D. Humphrey in his antidiploma.

joyned to all that are admitted to the very lowest degree of their Clergy, which they call, *primam tonsuram*, and this was it which brought the custome of it into the Universities, that every Student should at certaine times wear the Surplice in divine Service, because they did in their *Matriculation*, receive the *primam tonsuram*, and first entrance into the Clergy, neither is the Surplice any badge & ornament of their Priesthood, but the use of it is also enoynd in their most abominable and idolatrous Masse. *All Priests that are present at Masse must needs have their Surplices on*, and though it be not of the essence of the Masse, that every Priest that saith it have a Surplice on, yet some Priests cannot say Masse without it, *No Priest (saith the Rhemist) may make his breaden God, unless he have on his sacred solemn vestiment: yea, they glory in it as a garment peculiar to their Religion, and therefore were wont to pluck it from such as they did degrade, so have the most learned and judicious of our Divines, judged the Surplice to be a Popish Masing garment, and by this reason they have condemned the use of it in the Churches that professe the Gospel; namely, Martyr, Bullenger, Brentius, Beza, B. Hooper, B. Farrar, and others.*

The sign of the Crosse is notoriously known to be abused to superstition and idolatry by the Papists, they make it their special badge of their idolatrous Religion, to it they ascribe sundry supernatural and divine effects, *as that it drives away devils, expelleth diseases, and all evils, sanctifieth all things that are marked with it*, and it is wel known that their breaden god could not be made without it.

In Baptism they hold that the water hath no spiritual vertue till it be sanctified with it, they use it often in the administration of Baptisme, as that which giveth life to all other their Ceremonies, they mark the child with it as a means to *drive away the Devil, and be a defence against him*, and that none can be rightly baptized, or have its perfect christendom without it; thus is the Crosse abused in both the Sacraments.

The kneeling at the Sacrament was and still is abused to Idolatry by the Papists, from the perswasion of the real presence and transubstantiation of the Elements, in worship of their bready God, this gesture was never enjoined in the Church till Antichrist grew to its full height, and there is no action in all his service so idolatrous as this.

Secondly, All humane ceremonies being appropriated to Gods service, if they be ordained to teach any spiritual duty, by their mystical signification are unlawful: — 1. The second Commandement forbids to make to our selves the likeness of any thing whatsoever for Religious use: — 2. Christ is the only teacher of his Church and appointer of all means whereby we should be taught, and admonished of any holy duty, which he hath perfectly set down in the holy Scripture, so that to acknowledge any other means of teaching, then such as he hath appointed, is to receive another teacher into the Church besides him, and to confesse some imperfection, in those means he hath ordained to teach us by: Our Saviour by this Argument amongst others, condemns the Jewish purifyings, and justifieth him self and his Disciples, refusing that ceremony, because being the precept of men, it was taught and used as a doctrine by way of signification, to teach what inward purity should be in them, and how they ought to be cleansed from the pollutions of the Heathens: — — — 3. This gives unto Ceremonies the chief part of the nature of Sacraments, when they are appointed to teach or admonish us by their significations; God hath given us four means of teaching, the Word written, the Word preached, the Sacraments, and the great book of the creature: — 4. In the time of the Law when God saw it good to teach his church by signification of ceremonies, none might be brought in, or received in the worship of God, but such onely as the Lord himself did institute: — 5. It is much less lawful now to bring ceremonies into Gods worship, then it was under the Law, for God hath now abrogated his own, not only those that were to prefigure Christ, but such also that served by their signification to teach moral duties; so as now without great sin none of them can be continued in

the Church, and if those Ceremonies which God ordained himself to teach his Church by, may not now be used, much less may those which man hath devised: — Yea, this is one main difference which God hath put between the state of the Church under the Law, and this under the Gospel, that he thought good to teach *that* by other mystical Ceremonies, besides the ordinary Sacraments, and not *this*; — all which Divines do teach, that to bring in significant Ceremonies into the Church of Christ is, plain Judaism: — Besides this is a special part of that *Christian liberty*, which Christ hath purchased for us by his death, and which all Christians are bound to stand for, that the service we are now to do God is not mystical, ceremonial and carnal, as it was then, but plain and spiritual: — 6. This will open a gap to Images, Oyl, Lights, Spittle, and all other Popish Ceremonies, especially if they should be judged fit to teach by their signification as they which we retain, and indeed this is the chief reason whereby both Papists and Lutherans, justify the use of Images, and hereby *Bellarmino* commendeth all other their Ceremonies, that they are fit to teach & put men in remembrance of good things; the Papists custom of the Priests sprinkling men with holy water, and using with all these words, *remember thy baptism*, as their manner was in some countries, can with no reason be held unlawful; if such significant Ceremonies as ours are to be defended, *with such respect and relation, remembrances and apprehensions*, saith *D. Fulk*, *All Idolatry and false worship may be defended*: — 7. We are farther confirmed in this our second Argument by the judgement of the Godly Learned, who (besides the testimony they have given to every several proof, we have brought for it) doe also speak directly with us in this general, that no mystical and significant mystery devised by man and appropriated to Gods service, may be retained in the Church of Christ; of this judgement is the Church of *Whittenberg*, the Churches of *France*, & the low Countries in their observations, upon the harmony of confessions, *Mr. Calvin*, *Mr. Beza*, *Mr. Perkins*, and others.

Thirdly,

Thirdly, Against ceremonies, all humane ceremonies which are esteemed and observed, as part of Gods worship are unlawful, this may appear, first, by the plain testimonies of holy Scripture, which teach that God is the only appointer of his own worship, and condemns all humane inventions, as they are made part of Gods worship; secondly, from the judgment of the most judicious Divines, who have all by this reason condemned the ceremonies of the Papists, because they make them part of Gods worship, *Calvin, Melancthon, Martyr, Bullenger, Perkins*, and others, our Divines determine all Ecclesiastical rites and ceremonies to be unlawful, in these 4 Cases: 1. When opinion of necessity or holiness is annexed to them, either by them that impose them, or by the people that use them, for in this case it is a part of the confession which every Christian is bound to make of his Religion, to reject them: -- *Hezekiah* for this cause did reject the brazen Serpent, and our Saviour the Jewish purifyings, and the Apostles circumcision, and other ceremonies of the Law, the reason is, because our using of an indifferent thing where others superstitiously put holiness and necessity, is an occasion of confirming and hardning them in their superstition; *And we may not make the blind to go out of their way, nor put a stumbling block before them, nor give scandals to any, be they never so wicked.* In this case the eating of meat that had been sacrificed to Idols, is condemned by the Apostle: -- and that ceremonies are esteemed, imposed and observed as parts of Gods worship, is too well known; --- 2. Then are they unlawful when the use of them is urged; In this case its too notorious, the omission of ceremonies hath been more sharply punished then many great sins committed against the Law of God: --- 3. When the omission of them is esteemed, and punished as a sin, even out of the case of scandal: --- 4. When for the omission of them men (otherwise agreeing in matters of faith and manners) are esteemed Schismatics and Sectaries, this latter indifferently serves as touching imposition of things good, or in themselves indifferent, experience has made good, that such as have omitted things in that kind imposed (be they other-

Argum. 3.

Deut. 27. 18.

Lev. 19. 14.

Mat. 18. 7.

1 Cor. 10. 32.

otherwise never so learned, Godly and peaceable) have been accounted Schismaticks and Puritans, yea, as men of another Religion, and such as with whom no communion is to be held, nay, by one of the Canons it is decreed, that who ever shall declare his difference in judgement from the Prelats in these things, shall be excommunicated, *ipso facto*, these cases make ceremonies unlawfull to all, of which we have the assent at large, of *Musculus, Jewel, Whitaker, Junius, Pylkinton, Perkins*, and many others here omitted.

Argum. 4. Fourthly, All ceremonies in imposing and using whereof the rules prescribed in the Word for the Churches direction are not kept be unlawfull; For

First, The Lord hath given to no creature absolute power in Ecclesiastical matters, so as they may appoint or do therein whatsoever seemeth good unto themselves, but he hath set down in his word certain general rules, which contain a perfect direction for all things as he will have his Church observe for his worship: and although the Magistrates authority be very great, and the King within his own Dominions be Supreme Governour over all persons, as well Ecclesiastical as civil; (yet) may he not appoint to the Church, what rites and orders he thinks good, but he is bound to observe therein those rules which God in his word hath prescribed to his Church for her direction in those matters, & this is the judgment of *Calvin*, the writers of the Centuries, *Bullenger, Beza, Zanchinus, Junius, Pollanus, Bucanus, Zeppernus, Hunnius, B. Horn, B. Bilsen, Mr. Deering, D. Fulke, D. Rainolds*, and others:—and the Scripture in many places condemneth, not only that which is done against the warrant, and direction of the word, but that also which is done besides it, especially in the matters of Gods service.

Secondly, The sum of all these rules which God hath set down in his word, for the direction of his Church, in rites and orders Ecclesiastical, is this, that [a] none be ordained or used, but such as are needfull and profitable for the edification of his people, by the more comely and orderly performance of that service which he hath expressly prescribed in his word, and specially

^a Acts 15. 28.

1 Cor. 14. 26.

Rom. 14. 19.

specially that [b] none such be ordained or used as are known to b Rom. 14. 21.
cause offence or hindrance to edification, when any rites and or- 1 Cor. 10. 23.
ders are prescribed or used in the Church that twer'd from 32.
these rules, they are judged by the Learned to be unlawful,
Divines conclude generally, they are absolutely unlaw-
full.

First, If they be not expedient to be used in the Church, though
in their own nature indifferent. Or

Secondly, If they be ridiculous toys unbeseeming the gravi-
ty and reverence of Gods worship.

Thirdly, If once they become evident occasions of contention
and division in the Church.

Fourthly, If they cannot be used without superstition, or but
appearance of superstition.

Fifthly, If we cannot use them without some skew of declining
and going back on Religion.

Sixthly, If they be needlesse, vain and unprofitable. But

Seventhly, Then specially does a Ceremony become in the
use unlawful, when it cannot be used without scandal and offence:

For the Holy Ghost speaking of indifferent things, straightly
chargeth us to take heed, that we [c] neither put an occasion to c Rom. 14. 13.
fall, nor lay a stumbling block before a brother, nor make him weak 15. 21.

nor give him cause to speak evil or think hardly of us, nor grieve Ezek. 13. 22.

him thereby; And the Apostle [d] commandeth them that are d Rom. 15. 1. 3.

strong to bear with the infirmities of the weak, and not to please e Rom. 14. 20.

themselves with the neglect of their brethren: Yet, [e] He tea-
ches plainly, that the use of an indifferent thing is hereby

made evil and wicked, when it proves an occasion of offence to
the brethren, the reason is evident, because the sin of negle-

cting the offence of the brethren, f proceedeth from a despi- f Rom. 14. 3. 10.

sing and light regard we have of them in our hearts, [g] and g.

teneth to destroying them: [h] And he that sinneth so against g 1 Cor. 8. 12.

the brethren, sinneth against Christ. h 1 Cor. 8. 12.

Thirdly, The commandement which God has given for
observing the foresaid rules, doth bind the conscience of eve-
ry Christian (much more of every Minister) for his own pra-
ctise, so as no commandement of men can excuse him in the
transi-

transgression of it, and he that useth such ceremonies, as the Church or any creature imposeth, either contrary unto, or besides those rules God hath set down in his Word for their direction, sinneth against God and that liberty which Christ hath purchased for us by his blood, because he thereby acknowledgeth some other to have absolute authority to command in Church matters, besides the Lord alone, and that it is not only lawful but necessary, to refuse the observation of such ceremonies (by what authority soever they may be enjoined) is the judgement of the Churches of *Saxony, Martyr, Brentzius, Westmiers, Lanater, Danens, Lubertus, Bucanus, Jewel, B. Jewel, D. Humphrey, Mr. Perkins*, and others, their quotations cited, but here omitted, so the Ministers of *Germany* that refused the Surplice, when the use of it was commanded, and straightly used by a lawful Magistrate, are justified and commended for so doing by those great Divines, *Calvin, Chemnitius, Hemingius, Voguezius, and Zanchius*, their quotations, here omitted: —

Touching Ceremonies therefore in the generall, one or other thus, hath ever been the fruit, and ever will be:—
 1. Experience tells us, (as *Mr. Bucer* observed in *the same*) that there has been far less growth in knowledge *in those* congregations where they have been observed, though they have enjoyed a Minister of greater learning (and gifts) then in those where they have been wholly *omitted*. — Neither did Christ or his Apostles ever use any such toys, nor can any reason be given why they should be more decent or expedient now, then they were then.

2. They cannot be used without just cause of grief given to many of the Godly, and scandal both to the weak brethren, and the wicked, the Godly will be grieved to see those things brought into the service of Christ, that have been defiled by Antichrist:— Weak brethren some will (by the example of their conforming Ministers) be drawn to yeild unto things against the perswasion of their hearts, --or at least doubtfully, (if they can yet doubt, having received so much light in the case)

case: — Some will grow to a dislike of such Ministers as shall yield unto them, to the scandal of their ministry, and hindering the work of God in their hands, the superstitious Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our Ceremonies, and the prophane will draw many arguments from hence to blesse himselfe in his contempt of all Religion.

But as there is danger in the use of ceremonies in all congregations, so especially if they shall be brought back again into those where they have been long out of use and received by such ministers as are known to have refused them heretofore; for, whereas the minister is bound [k] to lead his people forward unto perfection, and [l] to provide that by all good means that his ministry be not despised, by this means he shall draw them back again to the loving of superstition, or at least not to dislike it so much as they have done, or give them evident occasion to blame his ministry and call in question the truth of his Doctrine; and for this cause great divines have judged, that the receiving them again into such congregations, can with no colour of reason be esteemed an indifferent thing, but must needs be lookt upon as absolutely wicked, unlawfull and abominable, which holds good also as to ceremonies, so to the Service-book the more to them all.

2 Cor. 13. 4.
Ebr. 6. 1. 3.
Titus 2. 15.

3. All the best reformed Churches of Christ (who only are competent Judges in this case, and to whose Judgement and example we ought rather to conform our selves to in ceremonies, then to the Synagogue of Antichrist) do esteem those ceremonies needless, inexpedient and fit to be abolished, how the Churches of other countries approve of them, may appear sufficiently by this that they have banished the use of them out of their assemblies, and amongst our selves the best instructed Christians throughout the Land abominate them, and most of the learned, fruitful & best experienced Ministers in the Land, dead & alive, have judged these things either so unlawful or inexpedient, that they have rather chosen to endure thy outward trouble than to yield to the use of them, and we cannot but affirm that the greatest number of able and

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Godly Ministers in the Land (yea even of them that were drawn to the use of them) did yet in their consciences dislike them, as might appear by the number of preachers our of severall Shires, to the number of near 600. witnessing under their hand-writing the desire of the removall, the list of the severall Counties herein mentioned but omitted: ----Yea, many of the Bishops themselves, as *Whitgift* Archbishop of *Canterbury*, *Chaderton* B. of *Lincoln*, and *Vaughan* B. of *London*, and others who have been most hot in urging their observation, and defending them, doe yet protest that the Church might well be without them, and could with they were taken away: Several other things are added in particular, touching the three in question before, the Surplice, Crosse in Baptisme, and kneeling at the Sacrament: — But I wittingly omit them though all of them singularly worthy of consideration. —

Happy had it been (had God seen good) when our worthy Reformers came out from *Rome*, had they left no remnants of *Baal* to have perplexed the Church, (as experience has sadly made appear) since, but so God saw good, which will ever be the fruit of parting stakes 'twixt Christ and Antichrist; — if we will betray Gods right, and part with our principles, warranted by the word, in deligne for accommodation and the peace of the Church, we have no warrant to expect other then a snare at the bottom: These learned men were in good earnest; when these things were settled over them, who sure had more plea for accommodation then any now can have after 20 years intermission, shall they be raised again? God forbid, they have been so long in the grave, *behold they stink*: — They proceed as followeth.

A Short Table of sundry other Exceptions which we purpose, if God give means and opportunity to justify and confirm in the same manner, as we have done those handled in the Abridgement.

THe Book of Common-prayer containeth in it, sundry things (besides those handled in the Abridgement) that are contrary to the word of God. For,

First, It appointeth a Leiturgy which in the whole matter and form thereof, is too like unto the Masse-book.

Secondly, It appointeth a Leiturgy which by the length thereof, doth in many Congregations oft times necessarily shut out preaching, viz. When Baptisme, the Communion, Marrying, Churching and Burial concur all together (as oft times they do) in great congregations.

Thirdly, It approveth of a Ministry as lawful which wanteth ability to preach.

Fourthly, It containeth in it sundry popish errors, or such things (at least) as tend strongly to the maintenance of popish superstition. As,

1. The Minister of the Gospel is throughout the Book called Priest.

2. It commandeth the observation of many holy-days, and requirerh the Minister to bid them, and preferreth them (in some sort) before the Lords day, for the ordinary Lessons appointed in the Calender for the Lords day, must give place to the proper Lessons of that holy-day that falls on the Lords day, and *Athanasius* Creed is appointed to be read only upon certain holy-dayes.

3. It appointerh Saints Eves to be kept as fasting days, and commandeth the Minister to bid them so.

4. It appointeth the time of Lent to be kept as a religious fast, and perverteth both the example of Christs fast, and sundry other places of Scripture to the justifying thereof. It prescribeth a special service for the first day of Lent, and appointeth the commination and other special prayers and exhortations tending to repentance, to be read upon that day onely, and it affirmeth *That it was a Godly discipline in the Primitive Church, (the restoring whereof is much to be wished) that notorious sinners at the beginning of Lent, were put to open Penitence.*

5. The week before Easter only of all the weeks in the year, hath prescript service appointed with Epistles and Gospels for every day, as solemn as the holy dayes are wont to have.

6. The Friday before Easter is called Good-Friday, and hath three special collects appointed for it, as hath no one day of the year besides.

7. It commandeth every Parishoner shall receive the Communion at Easter.

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to ask.

9. The Catechism (in delivering the number of the Sacraments saith there are two only as generally necessary to salvation.

10. The Minister (as if Baptisme were of absolute necessity) is allowed not only to baptize in private, but to use the words of institution, and the element, though he have not so much time as to say the Lords prayer.

11. The Minister is allowed and directed to administer the Communion to one sick of the plague, though there be not one more to communicate with him.

12. Interrogatories in Baptisme are ministred unto infants (as if repentance and faith were requisite in them before they may be baptized) and it is said in the Catechism, *that infants perform faith and repentance by the Sureties who promise and vow them in their names.*

13. Every

13. Every child baptized (as if outward Baptisme did confer grace to all that receive it) is said to be regenerate, and in the Catechisme it is said, *that we are by Baptisme made the children of grace, and (in the Rubrick immediately before the catechism) that it is certain by Gods word that children being baptized have all things necessary for their salvation, and be undoubtedly saved.*

14. The Minister is appointed to command that children be brought to the Bishop to be confirmed, yea none may be admitted to the Communion till he have been confirmed. In confirmation children are said to be certified (by the signe of the imposition of the Bishops hands) of Gods favour and gracious goodnesse towards them. And confirmation is said to be ministered to them that are baptized, that by imposition of hands and prayer, they may receive strength and defence against all tentations to sin, and the assaults of the world and the Devil. Yea, confirmation is dignified above Christs Sacraments in that none may administer it but a Bishop. And it is said to be administered after the example of the holy Apostles, and warrented thereby.

15. It saith that Matrimony doth signifie unto us the mysticall union betwixt Christ and his Church, and that God did consecrate the state of matrimony to such an excellent mystery, that it is signified and represented the spiritual marriage and unity between Christ and his Church. And the Ring in matrimony is appointed to be laid on the book, and the Priest to take it and deliver it to the man, and to teach him to say thus, *with this Ring I thee wed, &c.* And the Priest is appointed in his prayer unto God to say, *that the ring is a token and a pledge of the Covenant and vow made in marriage.*

16. The Priest is appointed to absolve every sick person (that findeth his conscience troubled with any weighty sin, and maketh speciall confession of it) in this sort, *By Christs authority committed to me, I absolve thee from all thy sins in the name of the Father, &c.* And in another place the people are appointed to come to the Minister to receive the benefit of absolution.

17. Buriall.

17. Burial is made a Ministerial duty, and a prescript Leiturgy is appointed for it to be said at the grave, and we are appointed to pray thus, *that God would hasten his kingdom, that we with this our brother and all other departed in the true faith of thy holy name, may have our perfect consummation and blisse, both in body and soul.*

18. Churching of women is commanded and made a ministerial duty, and a prescript Leiturgy appointed for it, and the woman is appointed to kneel neer to the place where the Table stands, and the Priest to stand by her, when he Churcheth her, and that she must offer her accustomed offerings.

19. Both in that place and elsewhere, in the book, offering days and an Offertory are allowed.

20. In the Catechisme it is said, *that the son of God hath redeemed all mankind*, taking that phrase in a larger sense then for all the Elect, as is evident by the words immediately going before and following after.

Fifthly, It appointeth sundry things that tend directly to the prophanation of the holy Sacraments, either by prostituting them to unworthy persons, or administering them unreverently. For

1. All Priests and Deacons in Collegiat Churches, are commanded to receive the Communion every Sunday at least.

2. Every communicant may chose whether he will give notice of his purpose to receive, till after the beginning of morning-prayer on the same day that he is to communicate.

3. All new married persons must receive the communion the same day they are married.

4. Private Baptisme in some cases is allowed to be administered without any prayer, doctrine or exhortation.

Sixthly, It avoucheth sundry, manifest, and apparent untruths.

As 1. *That in the Calender (so much as may be) the reading of the Scripture is so set forth, that all things might be done in order*

under without breaking one peice from another.

2. That nothing (by this book) is ordained to be read, but the very pure word of God the holy Scripture, or that which is evidently grounded upon the same.

3. That this book is so plain and perfect, as that the Curates shall need no other books for their publick service, but this book and the Bible, and yet it intjoyns him to read Homilyes.

4. That all our ceremonies pertain to edification, and are apt to stir up the dull mind of man, to the remembrance of his duty to God, by some notable and special signification.

5. It calleth certain chapters of Esay, Jeremy, Joel and the Acts, Epistles.

6. It appoints us to say every day, from Christmas-day to New-years day in a Collect, that *Christ was born this day*. And upon Whitunday, Munday and Tuesday, *God which on this day hath taught, &c.*

7. It affirmeth that *Michael* (mentioned Rev. 12.) is a created Angel.

Seaventhly, It peremptorily affirmeth sundry things that (if they be not manifestly false) are doubtful. As

1. That the *infants* whom *Herod* murdered were *innocents*, and *Gods* witnesses, and that they confessed his praise by dying.

2. That there are Archangels.

3. That every one that is buried is a brother, that *God* hath taken to himself his soul, that we commit his body to the ground in sure and certain hope of resurrection to eternall life.

Eighthly, It appointeth sundry things that bring great disorder and confusion unto the worship of God. As

1. That the people should say after the Minister whole sentences of prayer and Scripture; yea the Minister one part of the prayer and the people another. And in sundry parts of the Lerany, the people make the prayer, and the Minister only directs them what to pray for.

2. That the Minister is appointed to say some prayers kneeling, some standing, some in one part of the Church, some in another.

3. That

3. That one of the people is allowed to make the general confession of sins at the Communion in the name of the whole congregation.

4. That at some one meeting of the assembly, the Lords prayer is to be repeated eight several times, and *Gloria patri* twelve times.

5. That the holy Scriptures are so mangled into shreds and pieces, in the Epistles and Gospels.

6. That the words of the institution are to be pronounced and repeated to every several communicant.

7. That the Church-wardens are appointed to goe about on communion dayes to gather the devotion of the people in the midst of divine service.

Ninthly, It contains sundry things that are ridiculous & absurd, and such as no reasonable sence can be made of. For

1. It commands the reading of such homilies *as shall hereafter be set forth by publick authority.*

2. It commands every Parishoner to communicate at Easter, and also to receive the Sacraments and other rites.

3. It ministreth interrogatories to infants, which their Godfathers answer unto, and saith that infants perform faith and repentance by their Godfathers.

4. It appointeth (in some cases) Baptisme to be administered conditionally in this form, *If thou be not baptized already, I baptize thee in the name of the father, &c.*

5. It requireth that every husband be taught by the Priest to say to his wife (in the solemnization of wedlock) *with my body I thee worship.*

Tenthly, It contains in it sundry evident contradictions.

1. In the second Article of the Rubrick after the Communion, the Minister is forbidden to celebrate the Communion, except *there be a great number to communicate with him,* and in the third Article of the same Rubrick he is allowed to celebrate it, *if there be but three to communicate with him.*

2. In one place it is said that, *It is thought good to follow the custome of the old Church (in ministring Baptisme but twice a year) so neer as conveniently may be,* and yet elsewhere, it alloweth

loweth Baptisme to be administred not only every day of the year in publick, but also every hour, either of day or night in private.

3. In the Catechisme it is said, *there are but two Sacraments*, and in another place the book giveth to confirmation *whatsoever* (by the definition of a Sacrament set down in the Catechisme) be-
 longs to the nature and essence of a Sacrament.

4. In one place it is said, *that children should be brought to the Bishop to be confirmed, so soon as they can say the Lords prayer, the Creed, and the ten Commandements*; In another it saith, *that our custom is agreeable to the usage of the Church in times past, whereby it was ordained, that confirmation should be ministred to them that are of perfect age.*

The thirty-fifth Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreeable to the word of God. For

1. By it the reading of Homilies in the Congregation, is approved to be a Ministerial duty, and so unpreaching Ministry allowed of.

2. The Books of Homilies contain sundry things that are evidently false and untrue. As

1. That the Apocriphal books are every where called *holy Scripture*. And (two only places being alledged, both which are taken out of Toby and Ecclesiasticus, that tend dangerously to the justifying of the merit of Alms-deeds) it is said, *the holy Ghost speaketh so in the Scriptures.*

2. That the place of the Psalmist, Psal. 51. 5. is thus alledged, *wherefore he saith, mark and behold, I was conceived in iniquity, he saith not sin, but in the plural number sins.*

3. That it is said, *our Saviour did swear so oft as he said, Verily.*

4. Where it is said, *that plurality of wives was by a special prerogative suffered to the Fathers of the old Testament, that they might have many children, because every one of them hoped, and begged oftentimes of God in their prayers, the blessed seed might come and be born of his stock and kindred.*

3. In them are affirmed (and that as by way of Doctrine publicly taught in the Church) sundry things that are doubtful and of dangerous construction. As

1. When it is said, *that though man-slaughter was committed before, yet was not the world destroyed for that: but for whoredome all the world (few only excepted) was overflowed with water.*

2. When the fact of *Ambrose* in excommunicating *Theodorus* is justified.

3. When it is said, *by keeping your Churches in good repair, ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all Godly people.*

4. When it is said, *that all Adams posterity by his fall were become plain reprobates and cast-awayes, being perpetually damned to the everlasting pains of hell fire.*

5. When it is said, *that it is not to be born with, but a great shame, for an honest man to beat his maid-servant, though she be a bad servant.*

The thirty-sixth Article of Religion. Touching the book of consecration of Archbishops and Bishops, and of ordering Priests and Deacons, is not to be allowed, nor acknowledged, to be agreeable to the word of God. For

1. Nor one Minister of fourty doth know what that book containeth, nor how to come to the sight of it.

2. It doth not (whereas that Article saith it doth) contain all things that are necessary, but omitteth sundry things which (by the ordinance of God) ought to be observed in the ordination of Ministers. For

1. The examination of the life and learning of the Deacon and Priest, is committed only to the Arch-deacon.

2. The voices and consent of the people over whom the Minister is to be set, is not (by this book) required to his election and calling.

3. The ordination of the Deacon by imposition of hands is permitted to one man, viz. the Bishop.

4. The Priest receiveth in his ordination no authority to governe the flock and exercise the discipline of Christ, but

but onely to preach the word, and administer the Sacraments.

3. Some manifest untruths are avouched in it, (whereas the Article saith, it hath in it nothing that is of it self ungodly. As

1. When it is said, *that it is evident to all men diligently reading the holy Scriptures, and ancient writers, that from the Apostles times, there have been these orders of Ministers in Christs Church, viz. Bishops, Priests and Deacons.*

2. Where it is said, *that this Realm hath received the discipline of Christ as the Lord hath commanded*, whereas God hath commanded there should be governing Elders, to exercise the discipline of Christ in each Congregation, which our Realm hath not as yet received.

3. Where it is said, *that God did inspire the holy Apostles to chose St. Stephen into the order of Deacons, which is mentioned in this book, and that the Deacons then to be ordered, are called to the like office and administration that Stephen was called unto.*

4. Some places of holy Scripture are perverted in it. As

1. When *Acts 6. & 17.* is applyed to warrant the ordination of our Deacons.

2. When the Bishop is appointed, in the ordering of a Priest, and the Archbishop in the consecrating of a Bishop, to use these words, *receive the holy Ghost*, as our Saviour did at the sending forth of his Apostles.

5. It containeth sundry Popish errors and superstitions, whereas the article saith, *it hath in it nothing, that of it self is superstitious.* As

1. That it alloweth and establisheth the offices of Archdeacons and Archbishops.

2. That Deacons, Priests, Bishops, and Archbishops, are made several orders and degrees of Ministry.

3. That the Minister of the Gospel is usually called Priest.

4. That it ordaineth an office of Deaconship with charge to read Homilies, preach the word, and administer Baptisme.

5. That the Lords Supper is dignified above Baptisme, and

confirmation above both, when the Deacon is permitted to baptize and not to administer the Lords Supper, the Priest to minister both Baptism and the Lords Supper, the Bishop only to confirm.

6. That private and secret prayer is preferred before publick, and that in a publick place and action. *For the congregation is desired (even in the midst of the solemn action in ordination of a Priest) secretly in their prayers to make humble supplications to God for the foresaid things. For the which prayers there shall be a certain space kept in silence, that done, the Bishop is appointed to pray again.*

6. Sundry things in it are absurdly spoken, and directly against that which is done and practised (and to speak so specially in so holy and solemn an action, if a wicked thing.) As

1. When in the ordination of a Deacon it is said, *take thou authority to preach, if thou shalt be called therunto.*

2. When both in the ordination of the Deacon and of the Priest, the Bishop requireth the congregation to deliver whether they can say ought against the party to be ordained, whereas it is well known that the Bishop useth seldom or never to give orders in a publick congregation, and if he doth at any time, it is in such an one, where the people is altogether unacquainted with the conversation of them that are to be ordained.

3. When the Priest is asked *whether he will give his faithful diligence allways to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded*, whereas it is well known that no Minister is allowed to exercise the discipline of Christ, as the Lord hath commanded.

And these faults that are in that book of Ordination which is of the last edition and most reformed. In the former edition (which seems by the words of the 36 Article to be, that we are required to subscribe unto, and which it may be some of the Bishops do still use) there are other corruptions. As

1. That the Cope, Albe, Surplice, Tunicle and Pastoral staff are appointed to be used in ordination and consecration.

2. That the oath of Supremacy is thus concluded, *So help me God, and all Saints, and the holy Evangelists.* So

So much touching the Prayer-book and its appurtenances, the ceremonies against which the Lincolnshire Ministers seem only to engage, touching forms of prayer in general, enough has been said by divers, and against this form, enough by these, in a word, light has done its part once and again, if we abide by the Garlick & Onions still, the wound is on our will, not on our understandings, which must be the work of a divine hand to heal: The truth is, spiritual worship is hard work, & this well accommodates to flesh and blood, no wonder we are so loth to leave it; Two objections are (notwithstanding all that has or may be said) in the mouths of many: — 1. Let them that dislike this make a better, to which this whole discourse seems to reply, first mend your old, and that may prove as hard a work as to make a new: — But 2. Others tell us the business is not tant, that we should be so violent for, or against, our difference is not much, let us bate a little of our principles and we may soon agree, this objection is well framed, and better answered in that convincing piece *Smectymnus*. page 63.

And whereas they pretend, that they differ from us only in a Ceremony or an Organ-pipe, (which however is no contemptible difference) yet it will appear that our differences are in point of a Superior Alloy. Though this Remonstrant braves it in his multiplied queries. *What are the bounds of this Church? what the distinction of the professors and Religion? what grounds of faith? what new Creed do they hold different from their Neighbours? what Scriptures? what Baptisme? what means of Salvation other then the rest?* yet if he pleased he might have silenced his own Queries: but if he will needs put us to the answer, we will resolve them one by one.

First, If he ask what are the bounds of this Church? we answer him out of the six of their late founded Canons; where we find the limits of this Prelatical Church extend as far as from the high and lofty Promontory of Archbishops, to the *Terra incognita* of an &c.

If what *Distinction of professors and Religion*, we answer, their worshipping towards the East, and bowing towards the Altar, prostrating themselves in their approaches into Churches, placing

placing all Religion in outward formalities, are visible differences of these Professors and their Religion.

If what new Creed they have, or what grounds of Faith differing from their Neighbours? we answer, Episcopacy by divine right is the first Article of their Creed, absolute and blind obedience to all the Commandements of the Church (that is, the Bishop and his Emisseries) election upon faith foreseen, the influence of works into *Justification*, falling from grace, &c.

If what Scripture? we answer, the Apocrypha and unwritten Traditions.

If what Baptisme? a Baptisme of absolute Necessary unto salvation, and yet insufficient unto salvation: as not sealing grace to the taking away of sin after Baptisme.

If what Eucharist? an Eucharist that must be administered upon an Altar or a Table set Altar-wise, railed in an Eucharist, in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its administration the *throne of God*, the place of the *Residence of the Almighty*, and impresseth such a holiness upon it as makes it not only capable, but worthy of adoration.

If what Christ? a Christ who hath given the same power of absolution to a Priest that himself hath.

If what Heaven? a Heaven that hath a broad way leading thither, and is receptive of drunkards, swearers, adulterers, &c. such a heaven as we may say of it, as the Indians said of the heaven of the Spaniards: Unto that heaven which *some of the Prelatical Church* living and dying in their scandalous sins, and hateful enormities go to, let our souls never enter.

If what means of Salvation? we answer, confession of sins to a Priest, as the most absolute, undoubted, necessary, infallible means of Salvation.

Farre be it from us to say with this *Remonstrant*, We do fully agree in all these and all other Doctrinal, and practical points of Religion, and preach one and the same saving truth. Nay, we must rather say as that holy Martyr did, *We thank God we are none of you.*

Not do we because of this dissention fear the censure of uncharitableness from any but uncharitable men. But it is no unusual thing with the Prelates and their party, to charge such as protest against their corrupt opinions and ways, with uncharitableness and Schism, as the Papists do the Protestants, and as the Protestants do justly recriminate, and charge that Schism upon the Papists, which they object to us; So may we upon the Prelates: And if *Austin* may be judge, the Prelates are more Schismatics than we. "Whosoever envy those that are good, and seek occasions to exclude and degrade them, and are so ready to defend their faults, that rather than they will leave them, they will devise how to raise up troubles in the Church, and drive men into conventicles and corners, they are the Schismatics."

To all which for a close, we shall make bold to borrow one short Query of theirs; Page 65. Whether that assertion, No Bishop, No King; and no Ceremony, no Bishop, be not very prejudicial to Kingly Authority? For it seems to imply, that the Civil power depends upon the Spiritual, and is supported by Ceremonies and Bishops.

But with Bishops we will not be too bold, for, for ought we know, they may prove their sanction JURE DIVINO.

Reasons

*Reasons why the Service-book was refused
of the Church of Scotland.*

Reason I.

IT containeth divers Points and Directions, which would breed a change in some Articles of that Doctrine and Discipline of the Church of the said Kingdome, which is both warranted in Scripture, and approved by Parliament.

Reason II.

IN the pretended Communion, it hath all the substance and essential parts of the Masse, and so brings in the most abominable Idolatry that ever was in the world, in worshipping of a breaden God, and makes way for the Antichrist of *Rome*, to bring this Land under his bondage again, as may be seen at large by the particular of that Communion: Wherein some things that were put out of the Service-book of *England* for smelling so strong of the Masse, are restored, and many other things that were in it, are brought in out of the Masse-book though they labour to cover the matter, it hath the commemoration of the dead; the Table set Altar-wise; the oblation of the Bread & Wine to God before the consecration; it hath the Popish consecration; that the Lord would sanctifie by his Word, and by his holy Spirit those gifts and creatures of Bread and Wine, that they may be unto us the body and blood of his Son: and then repeat the words of Institution to God for that purpose; it hath an oblation of it again, after it is consecrate, the consummation by the Priest, kneeling before the consecrate Bread and Wine, it takes away the eating and drinking by Faith, mentioned in the *English Liturgie*; it hath the patten Challice, two Paternosters in *English* before the Masse; and several other particulars that would take a long time to rehearse and confute.

Reason

Reason III.

THough they would take away the Idolatrous Masse out of it, yet it hath a number of Popish superstitious and idolatrous Ceremonies; at twenty-nine holy dayes, whereof twenty-two are dedicated to Saints, two of them to the virgin *Mary*; the one whereof is called, *The Annunciation of our Lady*; So she is made a Lady to Christians, not being on earth, she must be a Lady in Heaven: is not this to make her a goddesse? It hath fourteen fasting days, and some weeks, it hath also the humane Sacraments of Crosse in Baptisme, Laying on of the Bishops hand in confirmation; a Ring for the outward Seal in Marriage, a sanctified Funerall, holy water, holinesse of Churches and Chancels, private Baptisme, private Communion, Ceremonies for burial of the dead, and purification of women after child-birth; the Priest standing, kneeling, turning to the people, and consequently from them, speaking with a lowd voice, and sometimes with a low voice; the peoples standing at Gospels, at *Gloria patri*, and Creeds; their answering to the Minister, and many such like in number above fifty: besides any religious Ornament that the King or his Successors shall prescribe, and Ceremonies that Bishops shall determine, or that shall be contained in Books of Homilies to be set forth hereafter.

Reason IV.

ANd though they would take out of the Book both the Masse, and all those superstitious Ceremonies, yet it hath a number of other material errors; as leaving unread above a hundred and twenty Chapters of Gods Word, and putting this reproach upon them, that they are least edifying, and might best be spared, and reading sundry Chapters of the Apocrypha, under the stile of holy Scripture of the old Testament; it hath a Lettany more like conjuring, than like prayers; it hath some places out of which Papists may prove that Sacraments are absolutely necessary to salvation, in appointing Baptisme in private, with such haste, that if necessity require, he that baptizes need not so much as to say the Lords Prayer, and out of which they may prove, that Sacraments give grace

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Though they would take away the Idolatrous Matins out of the Book, yet it hath a number of Popish superstitious and Idolatrous Ceremonies, as seven y-nine holy dayes, whereof twenty-two are dedicated to Saints, two of them to the Virgin Mary; the one whereof is called, *The Annunciation of the Lady*; So she is made a Lady to Christians, not being on earth, she must be a Lady in Heaven: Is not this to make her a Goddess? It hath fourteen fasting dayes, and some weeks, without the humane Sacrament of Crosse in Baptisme, Laying on of the Bishops hand in confirmation; a Ring for the outward Seal in Marriage, a sanctified Funerall holy water, solemnities of Churches and Chancelles, private Baptisme, private Communion, Ceremonies for burial of the dead, and purification of women after child-birth; the Priest standing, kneeling, turning to the people, and consequently from them, speaking with a lowd voice, and sometimes with a low voice; the people standing at Gospels, at *Gloria patri*, and Creeds; their answering to the Minister, and many such like in number above fifty: besides any religious Ornament that the King or his Successors shall prescribe, and Ceremonies that Bishops shall determine, or that shall be contained in Books of Homilies to be set forth hereafter.

Reason IV.

And though they would take out of the Book both the Matins, and all those superstitious Ceremonies, yet it hath a number of other material errors; as leaving unread above a hundred and twenty Chapters of Gods Word, and putting this reproch upon them, that they are least edifying, and might best be spared, and reading sundry Chapters of the Apocrypha, under the stile of holy Scripture of the old Testament; it hath a Lettany more like conjuring, than like prayers; it hath some places out of which Papists may prove that Sacraments are absolutely necessary to salvation, in appointing Baptisme in private, with such haste, that it need not require, as that baptizes need not so much as to say the Lords Prayer, out of which they may prove, that Sacraments give grace

by their work wrought, in saying children that are baptized have all things necessary to salvation, and be undoubtedly saved. It hath other places out of which they may prove more Sacraments than two, which they say, every Parishioner who is already baptized shall communicate, and shall also receive the Sacraments, and that two Sacraments are generally necessary to prove salvation; as if there were others, either not so general, or not so necessary. It hath other places, out of which they may prove universal grace, saying *God the Father made me and all the world, and God the Son redeemed me and all mankind*: one Collect pretends to beg from God that which they dare not presume to name; and a number of others of this sort.

Reason V.

THough likewise they amend all those errors, and that there were no material error in it at all, though they read nothing but Scriptures, yea, and that all their prayers and exhortations were nothing but words of Scripture; yet such a Liturgy were not lawful to be made the onely form of Gods worship in publicke: for though a formed Liturgy may be to serve for rule to other Churches, and monuments to posterity, what forms are used, or that it may lead the way, or be a direction to those that are beginning in the Ministry; yet it is not by reading of prayers and exhortations that the Lord appoints his servants of the Ministry to worship him, or edifie his people, but he hath given gifts to them to expound Scripture, exhort, pray, and preach, which they ought to stir up and use, and though they may in their private studies take help of other mens gifts, yet it is not lawful for a man to tie himselfe, or be tied by others, to a prescript form of words in prayer and exhortations, for these Reasons.

Ten brief Reasons as followeth.

Reason I.

BEcause such a prescript form is against the glory of God, in stinting to him such a daily measure of service, and so hindring the many spiritual petitions and phrases that otherwise would be if Gods gifts were used.

Reason

Reason II.

Because it is against the dignity of Christ, in making his gifts needlette; for though he send down no gifts at all, they can serve themselves with the book without them.

Reason III.

It quenches the holy Spirit, because it gets no employment.

Reason IV.

It hinders the edification of Gods people, they may as well stay at home & be edified by reading the book themselves.

Reason V.

It is against the Conversion of those that know not God; Will ever a ratiune of words said over without feeling or blessing, work upon an unrenewed heart.

Reason VI.

It will never serve to convince an heretick, to check a prophane person, or to waken a secure soul; they may long go on ere such a service bite upon them; yea, it fosters people in a presumptuous conceit, that they are well enough, if they be present and say their part of Service.

Reason VII.

It fosters a lazie Ministry, and makes way for putting down Preaching: they need take no pains, and therefore needs no stipend, yea, they may come from the Alehouse, or a worse place, and step and read their service, without either check or preparation.

Reason VIII.

It may well be done by a boy of seven years old, and so every private man that can read, yea, a Turk if he can read, may be such a Minister.

Reason IX.

Because it cannot expresse the severall needs of all people unto God, or deal with them according to their severall estates, that will alter otherwise than any Prescript form can be applyed unto.

Reason

their work wrought, in saving children that the baptiſme ſhould be all things neceſſary to ſalvation, and be unſutable. It hath other places out of which they may ſhow that they are ſaved in two, which they ſay, every Profeſſor of the Chriſtian Religion ſhall communicate, and ſhall be ſaved by the Sacraments; and that two Sacraments are neceſſary to prove ſalvation; as if there were other things neceſſary, or no ſo neceſſary. It hath other places, which ſhew that they may prove univerſal grace, ſaying, *God the Father made me and all the world, and God the Son redeemeth me and all mankind*; one Collect pretends to beg from God, for him who they dare not presume to name, and a number of others of the ſame ſort.

Reason V.

Though likewiſe they amend all thoſe errors, and ſay there were no material error in it at all, though they read nothing but Scriptures, yet, and that all their prayers and exhortations were nothing but words of Scripture: yet ſuch a Liturgy were not lawful to be made the only form of Gods worſhip in publick: for though a formed Liturgy may be ſervice for rule to other Churches, and monuments to ſuccedeſſors, what forms are uſed, or that it may lead the way, or be a direction to thoſe that are beginning in the Miniſtry: yet it is not by reading of prayers and exhortations that the Lord appoints his ſervants of the Miniſtry to worſhip him, or edifie his people, but he hath given gifts to them to exhort, Scripture, exhort, pray, and preach, which they ought to ſtir up and uſe, and though they may in their private ſtudies take help of other mens gifts, yet it is not lawful for a man to tie him ſelfe, or be tied by others, to a preſcript form of words in prayer and exhortations, for theſe *Reasons*.

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It may well be done by a boy or seven years old, and so even private men that can read; yea, a Turk if he can read, may be such a Minister.

Reason IX.

Because it cannot expresse the several needs of all people nor God, or deal with them according to their several cases, that will alter otherwise than any Prescript form can be applied unto.

Reason

IF any one fainted Liturgie had been good or needfull, to doubt but Christ would have set one down to us. But the Prophets, Christ, nor his Apostles never prayed by any form invented by man, but on all occasions by the powerful operation of the Spirit, as the Apostle Peter saith, *2 Pet. 1. 21. Holy men of God spake as they were moved by the holy Ghost.* Again, Christ nor his Apostles never intended a set form of worship, in that they differ in the expression of all their prayers to God.

Ob: But you will say, Christ hath given us a set form of prayer; Matth. 6. 9. and therefore it is lawful to use that form.

Ans. To this may be answered, that therein is concluded the sum and matter of all Prayers, but the use of it is destroyed by way of form, also if it be used by way of form, the doctrine of Prayer is destroyed to which end Christ gave that part of Scripture. Again, if you take it in the letter, then is denied the use of other Scriptures, as *Matth. 7. 7. Rom. 8. 26.* There the Apostle saith, *We know not what to pray for as we ought, but the Spirit it self maketh request for us with sighs which cannot be expressed.* Likewise the Apostle Jude exhorts the people of God *To pray in the holy Ghost,* the 20. verse of that Chapter. That part of worship called Liturgie cannot be found in the Word of God, in the use of which Liturgie many commit abomination before God in abusing his Word, in shewing more reverence by standing up at one place, and sitting down at another place of Scripture.

*An Expedient humbly presented to the King
and Parliament for the happy settlement of
Ecclesiastical Affairs.*

1. **T**hat eleven neighbour Parishes be gathered into a Diocese or Clavis, whereof one of the Pastors to be chose a Bishop or President; The Bishop not to rule or ordain without five of the rest of the Pastors or Presbyters; but let there be no Arch-bishops, Chapters, Prebends, who have nothing of solid pretence for their standing, and the means belonging to them may go to the more comfortable maintaining of the other Ministers.

2. Let there be every Sabbath in the morning, before preaching a general Prayer devised, in very good stile; where one thing may not be often repeated, and the Minister may be alone the mouth of the people, concluding with the Lords Prayer, which or after that manner let every Minister use, after which the Creed and the sum of Divinity may be read, and then the Commandments, with an Explication of the Vices forbidden, Virtues commanded, & Promises annexed to obedience, & miseries of disobedience. In the afternoon, one Sabbath reading a Chapter in the old and new Testament, another Sabbath Exposition of some part of Scripture, a third Sabbath Catechising, and so constantly.

3. Let there be a toleration in Religion, excepting to Blasphemy, Treason, or grosse errors.

4. As for unnecessary Ceremonies, Bowing, Organs, Croses, Surplices, Holy Iaco, Vestments, Time excepting the Lords day, let them never be imposed; For besides the danger that is thereby of infringing Christian-liberty, there is much hazard therein of will-worship and superstition; for it is well known that in all the ages and states of the Church, in the time of sacrifices and *Moses* constitution, nothing was to be added or diminished, even to a Pin in the worship of God, but was to be exact according to
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prescribing ; Every thing having a signification as God had appointed ; the very fringes appointed was , that the people might remember the Commandements of the Lord to do them, and now if those Ceremonies which was commanded by God are abrogated, how can we think such Ceremonies only, that were of mens devising can be allowed ; and doth not Christ and his Apostles reprehend the traditions and observations of men, and by the same rule we may admit of a few humane Ceremonies ; others may bring in many, and doubtless the Papists have as much ground for Holy-water, as we for bowing before an Altar ; And do not Protestants accuse the Popish Ceremonies for teaching at all, as well as teaching ill, accounting those Ceremonies as Images, for are there not aerial as material ones, both alike making representation to us ? But was there not this manifest danger of Superstition in the Ceremonies, yet seeing the Ordinances of God may be purely administered, and decency and order kept without them, and seeing it is readily granted that we may lawfully lay them aside if we will, What pity would it be that some mens pleasures should oppose other mens consciences ? Certainly, it is clear from our Saviours rule, that *whatsoever ye would that men should do unto you, do ye to them* ; That we should condescend to others as far as we can ; Now though as things stand among us, I see these four aforementioned Rules will be exceeding necessary to keep out an idle Ministry, and preserve a painful and preaching one, and the Ordinances in purity, yet I would have such an impartial inquiry into the Congregational mens Principles, as that what is of truth (which is every ones interest) may be entertained, and when the worship of God is pure, there will not be reason for separation from us.

One thing more is heartily to be wished further, that some way be impowred to hear complaints between Minister and people, that such as have not good lives may be debarred the Sacrament, and such Ministers as degenerate into loosenesse, idlenesse, drunkenness, or any wickedness and profaneness, may not continue as men in their Lands and Trades, but may be put forth of their livings, that others may come into the Vineyard that may be true labourers, and feed the people with knowledge and understanding,

ing, it would be an encouragement to Virtue, and a discouragement to Vice, if that the Communicants should in every Parish have a hand in the choice of their Minister, how happily would these things free us from jars and heats? which with these few things following, may tettle us in the favour of God and men, upon lasting foundations.

Let an effectual course be taken utterly to purge these Kingdoms of prophane swearing, cursing, whoring, drunkenness, Sabbath-breaking, idle-living, loote-gaming, and all such detestable Vices.

Let Work-houses be set up for the poor; the Fishing-Trade be carried on, that those that can work may, and those that cannot, may be provided for.

Let none be licen'd from paying their debts.

Let none be Imprisoned but according to law; and let all come to speedy Tryal.

Let the people be as much eased as may be, and no more exacted from them, then very need and just reason doth require, for what is otherwise laid upon us, I cannot see but it is a great deal more lawful for us to obey and submit to, then it is for you to require of us; But to study to doe good, and to comfort is certainly the best improvement of mens parts and power, and the best way to confirm peace at home, and abroad.

Postscript.

THe equity of the first rule that the Bishop as well as other Pastors should have a flock to take care of, and that there was in the Primitive times several Bishops in one City, appears *Phil: 1. 1. 1 Thess: 5. 12, 13. Heb. 13. 7. 17. Acts 20. 28. 2 Cor: 1. 4. James 5. 24* As for the reasonableness of not having Archbishops, or Prebends any more, then Fryers in the Church, and of the other rule there needeth nothing but impartiality and moderation to judge.

F I N I S.